श्री योनि तन्त्र्

(The Yoni Tantra)

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Introduction

This translation of the Yoni Tantra is a revised version of the edition published in 1980, and is specifically published for the Worldwide Tantra Series.

Many Western commentators have alleged that the "secret sādhana" was veiled by a twilight language, but the Yoni Tantra explodes this myth. Kaulas were the unlikeliest folk to mince words and the consumption of the yoni tattva—a mixture of menses and semen—is here described in the clearest of terms.

Whilst ritual sexual intercourse is often alluded to in Kaula and Śrī tantras, there are only a few of these in which yoni tattva is mentioned. Yoni Tantra could be described as a eulogy of the yoni and the yoni tattva.

As long ago as 1913, some details relating to this matter were published in Arthur Avalon's Hymn to Kali (Luzac, 1913). The matter was obviously held to be highly sensitive and parts of a commentary relating to consumption of the yoni tattva are left untranslated.

The first English reference to the consumption of menses and semen seems to be in the Indian magazine Values, Vol XIX No 5. In an article entitled The Occult World of a Tantrik Guru, by a representative of the Uttara Kaula sampradaya, this matter is discussed clearly and unequivocally.

Other English books have been discovered relating to this subject. The first is Elizabeth Sharpe's Secrets of the Kaula Circle (Luzac 1936), a factional account, which, while not spelling out the dark details, nevertheless showers hints and tips on the reader.

Kenneth Grant, in his Aleister Crowley and the Hidden God (Muller Ltd) refers to the process in oblique and

mysterious ways, relating the process to Aleister Crowley's membership of the masonic group Ordo Templi Orientis. Crowley, in his Confessions (Cape, 1968) alludes to this matter, saying: "The OTO is in possession of one supreme secret."

From Crowley's diaries, it is evident that the secret he refers to is the consumption of the yoni tattva. The German founders of the Ordo Templi Orientis claimed to have Indian or tantrik gurus, but it is impossible to prove this link.

It is, however, not impossible that the works of Sir John Woodroffe (Arthur Avalon) were the main inspiration of Crowley's "supreme secret". It is certainly quite extraordinary that Crowley never mentions the books of John Woodroffe, although it is certain he must have known of them.

The earliest reference to yoni tattva in Kaula tantra seems to be in the Kaulajnananirnaya of Matsyendranath (Prachya Prakashan, Benares, 1986):—

"In Kaula Agama, the five pure and eternal substances are ash, wife's nectar, semen, menstrual blood and ghee mixed together¼ In occasional rites and in acts of Kama Siddhi, the great discharge is without doubt and most certainly what one should do in Kaula Agama.¼ One should always consume the physical blood and semen. Dearest One, this is the oblation of the Yoginis and the Siddhas". (KJN, Patala 8)

"A brahmin goes to heaven by endless washing of the feet and mouth, whereas a person repeatedly making a forehead mark of Kunda, Gola or Udbhava menses destroys various ailments such as leprosy and smallpox and is free from all disease in the same way that a serpent sloughs its skin." (ibid, Patala 8)

"Blood is the female (Vama) elixir. Mixed with wine and semen, it is the Absolute." (ibid, Patala 18)

Other Kaula tantras deal with the subject of menstrual blood in very plain terms. Matrikabheda Tantra (Sothis Weirdglow 1983) describes the different types:—

"Śrī Śankara said: The firs menses appearing in a woman who has lost her virginity is Svayambhu blood. In a maiden born of a married woman and begotten by another man, that which arises is Kunda menses, the substance causing the granting of any desire. Deveśī, a maiden begotten by a widow gives rise to Gola menses, which subdues gods. The menses arising in the first period after a virgin becomes a married woman is the all bewildering Svapushpa." (MT, Patala 8)

The very first chapter of the MT mentions a substance called sambal, described in the commentary as a woman's menstrual discharge. This substance allows the tantrik adept to perform various sorts of alchemical operations.

Vajrayana is a cult of Tibetan lamaism. In the Candamaharosana Tantra (Harvard Oriental Series, 1976), the Lord Chandamaharoshana says:—

"Optionally, the yogin may secrete or not secrete, having his mind solely on pleasure. If he does, he should lick the Lotus, on his knees. And he should eat with his tongue the white and red of the Lotus. And he should inhale it through a pipe in the nose, to increase his power." (CT, 6, 150)

Many points of contact exist between the texts of the Vajrayana and Indian Kaula cults. Matsyendranath, author of the KJN, is also, according to some accounts, the founder of both Vajrayana and Kaula traditions. He is also the human progenitor of the Nātha traditions.

The Kaulavali Nirnaya (Agamanusandhana Samiti, Calcutta nd), edited by Sir John Woodroffe, is a digest of other Kaula tantras. Summarising chapter 18, Sir John paraphrases the tantra:—

"¼ there are people who regard semen and menstrual fluid with disgust, but they forget that the body by which they hope to attain Liberation is composed of these two forms of matter, that the marrow, bone and tendons have come from the father and the skin, flesh and blood from the mother. It further says that there is no reason for man's disgust for excreta or urine, for these are nothing but food or drink which has undergone some change and contains living creatures and the Brahman substance is not absent therefrom¼ All things are pure. It is one's mentality which is evil." (KN, introduction, pp19-20)

Svecchachara

This Sanskrit word means a spiritual state in which an individual may act according to her or his own will. As she or he is Śiva incarnate, there can be no morality, but only freedom from the rules of the pasu or herd-person who is fettered by the mind:—

Bhairava said: Listen, Vīra Cāmuṇḍā, to the characteristics of vessels and the way of acting. One may be like a child, a madman, a king, like one in a swoon, like an independent spirit, like a Lord Hero, a Gandharva, a naked person, a Tridandin or like one teaching knowledge for gain. The way to be is to act however one wills." (KJN, Patala 8)

The Yoni Tantra advocates Svecchachara in Patala 7, stating that the ordinary rules for worship are suspended for one following Mahachina practice. This "Mahachina" is often encountered in tantrik texts—it seems to refer to

the regions bordering Tibet and China. A person following this path is free of all distinctions, as she or he is one with Śiva and Śakti, acting according to will.

Svecchachara is the way of the Avadhuta, a spiritual person beyond any qualifications or distinctions. The type and symbol of the Avadhuta is the guru figure of India, Shri Dattatreya. The Avadhuta is always in a blissful state, one with the Absolute. According to Sir John Woodroffe in his introduction to the KN:—

"It is very difficult for anyone to know his true nature. When alone he is like one mad, dumb or paralysed and when in the society of men he sometimes behaves like a good man, sometimes like a wicked one, and on occasions he behaves like a demon. But the Yogi is always pure whatever he may do and by his touch everything becomes pure." (introduction, p22)

These descriptions echo the mala or chain mantra of Dattatreya, in which he is described as "Madman, Child, Devil". In the Avadhuta Upanishad (Sannyasa Upanishads, Adyar 1978), Dattatreya is questioned by Samkriti:—

"Venerable Lord, who is an Avadhuta? What is his condition? What is his characteristic? What is his worldly existence? (Dattatreya then replies) The Avadhuta is so called as he has discarded worldly ties, and he is the essence of the sentence 'Thou art That'¼ His worldly existence consists in moving about freely, with or without clothes. For them there is nothing righteous or unrighteous, nothing holy or unholy." (pp 1-3)

"For him there is no such thing as sin or virtue. The ethical system of sin and virtue is to protect the minds of the worldly, since the mind is the measure of all things and all things last only a moment." (CT 8,60)

Again in the text of the Nātha Siddhas:—

"Bad smells and perfumes one should sense as equal. Just as a lotus petal in water is without stain, so a Yogi is unmarred by merit or sin. In one in whom this mental disposition has blossomed there is no difference between killing a Brahmin or the Ashvamedha sacrifice, nor is there any difference between bathing in all the sacred waters or contact with barbarians." (KJN, Patala 8)

Reverence for Women

The Kaulas regarded female gurus very highly and there were many examples of yoginis or female tantriks. In Yoni Tantra Patala 7 we find:—

"Women are divinity, women are life, women are truly jewels."

This sentiment is echoed in many other tantras such as Śakti Sangama Tantra, Devìrahasya and elsewhere. A woman is the goddess:—

"Worship carefully a woman or a maiden as she is Śakti, sheltered by the Kulas. One should never speak harshly to maidens or women." (KJN, Patala 23)

"In Kaula every woman is thought of as a manifestation of the Goddess. No man may raise his hand, strike or threaten a woman. When she is naked, men must kneel and worship her as the Goddess. She has equal rights with men on all levels." (Occult World of a Tantrik Guru, Values Vol.IX)

In both Kulachudamani Tantra and the Brihad Nila Tantra, the Kaula is instructed to recite a mantra inwardly whenever he sees a woman.

"Women are heaven; women are dharma; and women are the highest penance. Women are Buddha; women are

the Sangha; and women are the perfection of Wisdom." (CT 8,30)

Kāmarūpa

The Yoni Tantra hails from Cooch Bihar (Kocha), but many of the Kaula Tantras originate from Kāmarūpa. In Puranic legend, this is the place where the yoni of Devī fell to earth after the Goddess' body was sliced into 50 segments by the discus of Viśṇu.

Matsyendranath—founder of Kaula and Nātha schools—expounded the Kaula Shastra at Kāmarūpa. The famous temple at Gauhati is celebrated. The Kamarupī is hymned in the Kalika Purana and in very many other Vama and Kaula tantras.

"It is said that female sadhvikas knowing yoga dwell at Kāmakhyā Pītha. If one joins with one of these, one obtains Yogini Siddhi." (KJN, Patala 16)

The Ten Mahāvidyās

These are listed in the third patala of Yoni Tantra as Kālī, Tārā, Sodasi, Chinnamastaka, Bhagalamukhi, Matangi, Bhuvaneshvari, Mahalakshmi and associated with the different parts of the yoni. This list of the Mahavidyas differs from that in Todala Tantra (Sothis Weirdglow 1984).

Transliteration of Sanskrit terms in this work follow the accepted international standard.

First Patala

Seated on the peak of Mount Kailasha, the god of gods, the guru of all creation, was questioned by Dūrgā-of-the-Smiling-Face, Naganandini.

Lord, 64 tantras have been created. Tell me, Ocean of Compassion, about the chief of these.

Mahādeva said: Listen, dearest Pārvatī, to this great secret. You have asked to hear this 10 million times. Beauteous One, it is because of your feminine nature that you continually ask me.

You should conceal this by every effort. Pārvatī, there is mantra pītha, yantra pītha and yoni pītha. Amongst these, the chief is certainly the yoni pītha, revealed to you from affection.

Naganandini, listen closely! Hari, Hara and Brahmā—the gods of creation, maintenance and destruction—all originate in the yoni.

A person should not worship the yoni if he does not have the Śakti mantra. This initiation and mantra is the deliverer from hell.

I am Mṛtyunjaya, beloved of your yoni. Surasundari, I always worship Dūrgā in my heart lotus. This liberates the mind from distinctions such as Divya and vīra. O Lady Goddess! worshipping in this manner, liberation is placed within a person's reach.

A yoni worshipper should prepare the Śakti mantra. He gains wealth, poesy, wisdom and omniscience. He becomes the four-faced Brahmā for one hundred million aeons.

What is the use of talking! To speak of this avails naught. If a person worships with menstrual flowers, he also has power over fate. Doing much pūja in this way, he may become liberated.

The devotee should place a Śakti in a circle. She should be wanton, beautiful, devoid of shame and disgust, charming by nature, supremely alluring and beautiful. After giving her vijaya, the devotee should worship her with utmost devotion.

He should place her on his left, and should worship her hair-adorned yoni. At the edges of the yoni, the devotee should place sandal and beautiful blossoms. There, indrawing the goddess, he should do jiva nyāsa using mantra, having given her wine and drawing a half-moon using vermilion. After smearing sandal on her forehead, the devotee should caress her breasts.

After reciting the mantra for 108 times, while in her arms, the devotee should caress the breasts, having previously kissed her on the cheek. The mantra should be recited 108 or 1008 times in the yoni circle.

After reciting the mighty mantra, he should recite the hymn very devotedly.

At the time of worship, the guru should not be present. I am the worshipper. If the guru is present, there is no fruit, there is absolutely no doubt of it.

The worshipper, using great efforts, should make the results of the pūja over to the guru. After making three offerings of hands full with flowers, he should bow again to his own guru. The wise man should, by every means, offer to his guru—putting the hands together in the sign of obeisance.

After performing yoni pūja using these methods, the devotee attains whatever is desired—there is no doubt of it. The fruit of doing pūja to the great yoni, deliverer from the ocean of misery, is life and enhanced vitality.

Second Patala

Devī said: God of Gods, Nātha[1] of all the cosmos, cause of creation, maintenance and destruction, without you there is no father, just as without me there is no mother. You have spoken of the ultimate way of yoni pūja through sexual intercourse. Which types of yoni should be worshipped and which bring good fortune?

The devotee should worship the mother's yoni and have intercourse with all yonis. He may have intercourse with any woman between the ages of twelve and sixty.

He should worship the yoni daily, using the five tattvas. By seeing the yoni, he gains the merit of bathing at ten thousand tirthas.

The forehead mark should be made from yoni tattva, and dress should be of the Kaula type. The type of material used for sitting and the worship itself should be of the Kula form.

Firstly, in intercourse, the purified worshipper should draw the Śakti to himself by her hair and should place his liṅga into her hand. The liṅga pūja and the yoni pūja should be performed according to the injunctions. Beloved One, red powder and sandal should be smeared on the liṅga.

The liṅga should be inserted into the yoni and there should be vigorous intercourse. He who uses this method attains the highest essence. A devotee should worship with the yoni tattva, of the form of yoni, the deluder of the world, at night when it is full moon, at a crossroads.

After going to a cremation ground, offering cooked fish, milk, food and meat, he becomes like Kubera, the god of wealth.

A yantra of yoni shape should be drawn on the ground and the mantra recited. O Devī, after reading the kavaca,

a person should recite the 1000 names. He becomes a son to Kālikā and liberated. Offering meat in a deserted place and repeating the mantra and the stotra, a man becomes a lord of yoga.

Having seen the yoni full of menses, after bathing and reciting the mantra 108 times, a person becomes a Śiva on earth. One should recite the mantra after offering both one's own semen and the yoni flowers.

Cooked fish, egg, mouse flesh, buffalo flesh, human flesh, wine, meat and ground cereal should be offered at night.

Wherever this great place (of offering) is, therein plays the great essence. One should be naked, with dishevelled hair, sitting in the pratyalidha posture. At all times and everywhere, the mantra should be recited when in the great yoni. One should worship the essence of Devī, the Śakti in the form of a Śakti. Doing thus, a man attains the four aims of mankind—dharma, artha, kama and moksha.

Sādhakas, together at night, should offer using wine and meat. By all means a sādhaka should have intercourse in the yoni, previously caressing the Śakti's breasts.

If intercourse is performed in viparita mode, the Śakti becomes the Goddess. The sādhaka becomes instantly regenerated and fully alive by using the water from washing yoni and liṅga.

After worshipping the great yoni according to injunction, one should make an offering. The water of the yoni is of three types and one should offer it to the Śakti. Mahādevī, after mixing the water with wine, a purified sādhaka should drink it.

The supreme woman will be pleased by offering her clothes, perfumes and jewels. Whilst in the yoni, one

should worship the vidya, at night, according to the ritual rule.

The best of sādhakas should mix the effusion from yoni and liṅga in water, sipping this amrita, he should nourish himself with it.

Third Patala

Great Lady, listen very attentively. This should be concealed with every effort. Never reveal it! Revealing it causes loss of siddhi, revealing it causes death. Revealing it destroys mantra. Revealing it may cause one to be torn to pieces.

The miraculous Yoni Tattva Tantra is the best of all tantras. Because of love for you, this very hidden tantra is revealed. The only evil in sexual intercourse is disgust for blood and semen. He who mixes them with wine is discriminating in worship.

How can one be wicked on account of the Śakti mantra? Having worshipped the great yoni, the sādhaka should do pūja with the flesh of goats, sheep, men, deer, mongoose, buffalo, elephants, cows, jackals, lions, horses and tortoises, in a devotional frame of mind.

What point is there of many words? The yoni which has bled is suitable for worship. Do not worship a yoni which has never bled. Worshipping a yoni which has never bled causes loss of siddhi on every occasion.

What can be achieved by men without the five tattvas? All is without result and one may fall into hell and be baked in pots until the end of time.

The sin acquired in a myriad of births is instantly destroyed if one should worship, offering into the yoni aperture. Combining semen with menses or svayambhu menses and taking this in the hand, carefully offer it into the Yoni.

One becomes Kālikā's son and renowned. Devī is at the base of the yoni and Naganandini is in the yoni. Kālī and Tārā are in the yoni cakra and Cchinnamastaka in the hair. Bagalamukhi and Matangi are on the rim of the yoni.

Mahalakshmi, Shodashi and Bhuvaneshvari are within the yoni. By worshipping the yoni one certainly worships Śakti.

Worship giving bali of birds and other living creatures and with blood. For the sādhaka who says Aim Aim at the time of worship, the yoni is fortunate and gives both enjoyment and liberation. A yogin is not a bhogin and a bhogin is not a yogin, but if one worships the yoni one is a Kaula, a person who has both yoga and bhoga. All worship is pointless without worship of the yoni, O Dūrgā.

Candali, Lady of Hosts, the foremost one, is the centre of the yoni. By worshipping in this way, one becomes my equal, most certainly.

What use are meditations, reciting mantras, giving gifts or kula nectars? O Dūrgā, without yoni worship, all are fruitless.

If one is incapable of giving that which should be offered in my sādhana, one may, instead, be exclusively devoted to yoni pūja. A sādhaka should worship with jewels and clothes. After worshipping the great yoni, then he should enter the circle.

Prostrating himself like a stick on earth, he should then display the yoni mudrā. Dūrgā becomes pleased with a sādhaka who is devoted to the yoni.

What point is there of many words? The yoni which has bled is suitable for worship. Do not worship a yoni which has never bled. Worshipping a yoni which has never bled causes loss of siddhi on every occasion.

Fourth Patala

All japa and the like is to be done according to the rules of Mahācina. The nature of yoni worship is thus declared to you, O Devī.

Although to be kept secret, it is revealed from love for you. In the country of Kocha, near Yonigarta, on the west bank of the Ganges is the renowned Madhavi. Going there, one may gain the yoni darshana, O Māheśvarī.

O Devī, there I became exclusively devoted to yoni worship each night. Practising religious mendicancy, I always go there.

There is no yoni on earth resembling the beautifully rounded yoni of Madhavi and the firmness of her breasts.

Worshipping this causes Shivoham. Listen, Pārvatī! Kṛṣṇa, after worshipping Radhā's yoni, became God Kṛṣṇa. Śrī Rama Janaki Nath worshipped Sita's yoni. Killing Ravana and his clan, he then went to Ayodhya City and lived in a beautiful palace there. Viśṇu, Brahmā, the saints and I myself all were born from a yoni.

What knowledge in the three worlds can match the magnificence of the yoni tattva? Devī, without the five tattvas of wine, meat, fish, grain and intercourse, all is fruitless.

Veda is the highest of all things and better than Veda is Vaishnava. Better than Vaishnava is Shaiva and better than Shaiva is Dakshina. Greater than Dakshina is Vama and better than Vama is Siddhanta. Higher than Siddhanta is the Kaula who desires the yoni—like a sun shining in the sky or a veritable Meru to a mustard seed.

The pre-eminence of the Kula is lauded in all tantras. By the power of good fortune, one is a knower of Kula. Giving appropriate foods, one should please and worship

by every means. The best of sādhakas is exclusively devoted to yoni pūja.

One becomes siddha by using this revealed doctrine, there is no doubt. While paśus speak only of the sexual intercourse of beasts, in the divya temperament there is exclusive devotion to the doctrine of the yoni. One becomes pure by making a forehead mark of yoni tattva.

In this text, feeding Kumaris and feeding Kulinas are the two chief things. Dūrgā, there is no doubt of this.

Within a Śakta, outwardly a Śaiva, in gatherings a Vaiśṇava—in various forms the Kaulas wander on earth. O Nagandandini, within the family lineage of a thousand generations, only a Kulina is pure.

Whoever washes the feet of a Kulina purifies home and body. In whichever country a Kulina lusting after the yoni is born—that place is worshipped by the gods Brahmā, Viśṇu and Śiva. Giving to a Kulina brings endless gifts in return. Offering into the hands of a paśu is fruitless in every way.

It is impossible for me to speak of the greatness of the Kulina! Whoever satisfies a Kulina is liberated by ten millions Kulas. I bestow grace only through Kula Yoga, this is without doubt. Devī, the state of being an Avadhuta is the greatest of the four ashramas of humankind.

I achieved my status of Mahādeva by Kula Yoga and through exclusive devotion to yoni worship. The demon Tripura was obliterated in times past by your yoni's grace. The Pandavas succeeded in battle by worshipping Draupadi's yoni.

In the absence of the yoni of a maiden or a beautiful woman, worship the yoni of a sister or of a female pupil. Worship the yoni daily, otherwise pronounce the mantra. Do not perform useless pūja without yoni pūja.

Fifth Patala

The mahāvidyā, mantra and preparation of the mantra do not bestow siddhi without worship of the yoni. One should bow thrice before the yoni with a flower, Māheśvarī, else the pūja of a man is useless even in 1000 lifetimes.

Guru is clearly Śiva and his partner is the true form (of the goddess). A Kaulika goes to hell if he has sexual intercourse with her. The best sort of sādhaka should have intercourse with all other yonis. On whoever's forehead is placed the yoni tattva, there too are devas, demons, yakṣas and the fourteen worlds.

If the twice-born Kulina should recite her mantra during the shraddha, his ancestors dwelling in heaven bestow siddhi. Intoxicated, they laud and hymn his praise.

If a sādhaka should perform sādhana in a woman's yoni, all born in her family become knowers of Kaula. A sādhaka should always meditate on the pure yoni. O Mahādevī, one should always smear the yoni tattva on the body. If one should place one's liṅga next to her vagina and then penetrate, one becomes liberated by ten million Kulas and gains all results.

In the mutual friction of the liṅga and yoni is great sādhana. The greatest thing in mantra recitation and sādhana is the outflow of semen and vaginal emission.

The powerful sādhaka, following the rule, should offer the augmented substance to the yoni region after mixing the semen and yoni tattva together.

From Her lotus feet, (grace) showers down. At the time of sādhana, abandon any other method.

The wise man, following the rules of Kaulaśastra, should caress that yoni. If one should do pūja of a mother's yoni, one should prepare it. After worshipping according to rule,

one should not have intercourse. One should only couple with the yoni that bleeds.

Dearest, if by good fortune one is partner to a Brahmin girl, one should worship her yoni tattva. Otherwise, worship other yonis.

In paśu initiation without five tattvas, all is fruitless. Resort to a Kulaguru initiating into Śakti by every effort.

If a sādhaka should consume (yoni tattva) whilst only paśu initiated, his initiation and his methods cause black magic. Therefore, by every effort, resort to a Kulina Guru. If desiring to do pūja, resort to a Kulina Guru. Only then does a yoni bestow grace—like Sita's vagina for Ramachandra and your yoni for me.

If one should worship a hair-adorned yoni, one becomes like a king. All acts become fruitful, no doubt of it.

One becomes very wealthy if marking oneself with a forehead mark of yoni flowers. Devī, smeared with red, one dwells in Dūrgā's paradise.

Pārvatī said: Ocean of Compassion, by what method should the yoni, which is the essence of the cosmos, to be worshipped? If you or a sādhaka should worship a yoni, how does it bestow grace? Speak of this to me! I want to hear all of this because of my great curiosity.

Mahādeva said: A sādhaka wishing to worship a yoni, which is the form of the cosmos, should cause an erection and insert it into that thing which is Śakti Herself.

The vagina is Mahāmāyā and the penis is Sadaśiva. Worshipping them, one becomes liberated while still alive, there is no doubt of it. One should offer bali, flowers and so forth. If incapable of this, worship with wine, O Dūrgā.

One should do prāṇāyāma and my six limbed pūja in the yoni region. After reciting the mantra 100 times at the

base of the yoni, one should rub the liṅga and the yoni together.

I have thereby declared the manner of proceeding for all sādhakas. Deveśī, never reveal this tantra! Do not give it to the disciple of another or to the undevoted. Mahādevī, the Yoni Tantra is revealed from love for you.

Sixth Patala

If a person should gaze at a yoni while ritually bathing, his life becomes fruitful. There is no doubt of this. One should look at one's partner's yoni, at another woman's yoni, the yoni of a maiden—in the absence of a maiden's yoni one should gaze reverentially at the yoni of a pupil.

Never worship the yoni in front of pashus. Using the yoni sādhana method, one definitely becomes like Viśṇu, of this there is no doubt. Whosoever does this is praised by the Suras and Asuras in heaven and the underworld. Only one acting with vīra Sādhana is liberated from sorrow.

This well-balanced sādhana is revealed from love for you. If a worshipper of the yoni tattva enters a dispute, after conquering all enemies he becomes ultimately victorious, Dūrgā. What is the point of bathing in the Ganges? What need is there to resort to sacred places? There is nothing equalling devotion to the yoni. Acting otherwise is useless.

Deveśī, even with my five mouths I am unable to speak of the yoni's greatness! Listen Naganandini, by grace of your yoni I became Mahādeva!

Whichsoever sādhaka should have intercourse in a woman's yoni becomes liberated from the great misery which is the terrible Ocean of Samsara. What need of many words in this matter? Pārvatī-Sundarī, listen! There is nothing praised in the world more worthy of praise than the yoni tattva.

Devī, without it, how could it be possible for Viśṇu or Śiva to speak? How could I be capable of anything, O Mother Dūrgā? How is it possible for me to describe your great receptacle of riches?

Devī said: Mahādeva, Nātha of the whole cosmos, cause of creation, maintenance and destruction, you have spoken of the acts relating to Vīrasādhana. Deva, how can a person be an unbeliever if he has heard this declared by you? Mahādeva, share this sacred trust. Remove any doubts I may have.

Mahādeva said: Listen, most beautiful Pārvatī Naganandini! Listen very devotedly. Listen attentively to that which should never be revealed, even at the risk of your own life. Deveśī, you should always conceal this as if it were your own yoni.

The secret I reveal is true, true, there is no doubt of it. Practising it, one never becomes immersed in the Ocean of Life. The yoni is Mahāmāyā herself, the liṅga is the form of Sadaśiva. Sundarī, offering should be with their effusion and with wine and flesh.

Sundarī, one should bring together the yoni and the liṅga and worship the tattva. One should place oneself in this certain thing and give everything to Śakti. One should satisfy using the five tattvas in the shape of the vagina, which is the whole universe. Deveśī, if this is revealed, one commits brahmicide.

Dūrgā, this sacred trust is known to be of very great merit. This sacred trust bestows siddhi and liberation. Deveśī, not knowing this sacred trust, one certainly goes to hell. Yoni sādhana is the greatest of all sādhana.

If one should worship the yoni after enjoying and drinking, one is freed from the sins of ten million births, which are instantly destroyed.

Liberation is achieved through enjoyment. Happiness is gained through enjoyment. Therefore, by every effort, a sādhaka should become an enjoyer. The wise man should always avoid blame, disgust or shame of the yoni. Unless

the yoni is worshipped using the Kulachara method, even one hundred thousand sādhanas are useless.

If one should lick the elixir at the edge of the yoni, evil in one's body or dwelling place is certainly destroyed. What point is there to bathing in the Ganges or in other tirthas? Dearest, in this matter relating to a powerful sādhaka always worshipping the vagina, what use is there of many words?

Listen, O One-dear-to-me-as-life-itself, this sādhana of sādhakas is the best of all methods. Unless one uses all five tattvas and not just four, all is fruitless. Unless the fifth is included, one is not a Śakta having both happiness and liberation. Unless one uses the wine of Śakti, all becomes fruitless.

The leftovers of both the Śakti and the vīra should be drunk. After doing thus, and always worshipping the Mahayoni, having enjoyed and having drunk, one should eat within the circle. One should take a tulsi rosary and recite mantra in a Hari temple

After reciting mantra and various legends and lesser stories, one should then recite the great stories of Śrī Hari. Hari is described as being the sum-total of all existence. One should slay beasts in that place. (?)

This is the quintessential secret of sādhana, by practising it one becomes wealthy. Pārvatī, never perform this most excellent sādhana in front of paśus.

If one should worship the yoni, bowing thrice with a flower, all karmas are destroyed and nothing in the three worlds becomes unattainable.

Seventh Patala

Maheśāni, now I will speak of the ultimate vīra sādhana. Whichever sādhaka knows this becomes liberated whilst still living. The essence of the Divya is divinity, the chief element in a vīra is strong-mindedness.

Wherever a vīra lives, that country is worshipped by the gods. By seeing a vīra, one gains the fruit of bathing in ten million tirthas. Offering water into a vīra's hand, one becomes liberated by a host of Kulas.

If one should please a vīra, what is there which cannot be attained in the three worlds? The time when Vīras recite mantra is better than any other time.

The best sādhakas should recite mantra within the yoni at a place where there is a Śiva Liṅga, at the root of a bilva, in the cremation ground, at an isolated spot or in a house. The best of all food to use for worship is that filling the Śakti's womb. Devī, unless wine and flesh are used, one dies swiftly.

Therefore, after eating and drinking, one should then consume (yoni tattva). Of all food, this is the food which should be worshipped fearlessly. Maheśāni, sexual intercourse in every kind of yoni is widely praised. One should always smear a line of menstrual blood or sandal paste or semen on the forehead. For Vīras, this is the core of true bliss.

Now I speak of the sādhana giving results above every other kind of sādhana. When bathing and so forth, for purification, summons, recitation, pūja, mental worship and oblation any time is good. There is no such thing as an inauspicious time. It makes no difference whether it be night or day, the 14th day of the waning moon or the twilight time. In the matter of robes, seat, place, house,

bodily contact and so forth, maintain internal purity. One should not be dualistic here.

There are no rules relating to direction, time or place. There are no restrictions on the best time for recitation of a mantra, the time for worship or rules relating to bali.

One should never make distinctions relating to women and should refrain from dualism in the sādhana of women. A sādhaka should go to a woman and should touch and look at her. After feeding her, one should recite the mantra and consume the substance according to one's desire. Thus are declared the characteristics in acts of vīra Sādhana according to Svecchachara.

Women are divine, women are life, women are truly jewels. Always have intercourse with a woman and meditate, whether she be one's own woman or not. That which has been revealed to you is the whole essence hidden in all tantra. The injunction relating to vīra Siddhi has been revealed from love for you.

At the time of consuming the substance, one should firstly offer it to one's Śakti. Otherwise, one may first cast water into the vagina. The sādhaka, going to a deserted cremation ground, should have sexual intercourse with his Śakti after enjoying food and reciting the mantra.

Parvati, now listen to the time when the semen-menses is emitted. If one should worship the yoni tattva, making a forehead mark with it, all defects and evils of a hundred births are immediately destroyed.

A mantrin should recite in an old house, in a place where ghosts abound or in a deserted place. At the risk of one's life, never reveal it to pashus! Vīra Sādhana is vain without wine and useless without sexual union. Dūrgā, if a vīra does not use the five tattvas, he fails on this planet. For this reason, after eating and drinking, the mantrin should

recite the great mantra. Dearest Goddess, this Vīra Sādhana is the best of all sādhanas.

What point is there of 100,000 acts of Divya or vīra Sādhana? What point to 100 million recitations of mantra or 100 ritual preparations of the mantra? What use is there in resorting to 100,000 tirthas? What point is there to gifts or self mortification?

Maheśāni, without vagina, all these are equally fruitless! Employing Yoni Pūja, one attains a share of all sādhana. By yoni tattva oblation, the ancestors reside in paradise. One should always caress a nubile yoni. If one should divert oneself in the urgent dance after preparing the cavity of the great yoni, then one is freed from all defects and stains of all births by the hosts of Kulas.

If a devoted person of contemplative mind should specifically worship the virgin yoni of a beautiful female pupil with scent and flower, having enjoyed happiness here on earth, afterwards he dwells in Devī Loka.

In the absence of scent and flower, one should do the sādhana with wine. Deveśī, at the pūja time he should do Viśṇu sādhana, Viśṇu nyāsa and then recite praise.

Eighth Patala

The Kaulika Nātha, at the time of worship, knows (his Śakti) to be Urvashi, who is woman kind in the three worlds. Without sexual union there is never liberation, whether from shastras, shrutis, smriti, puranas etc created by me. Listen, O one-dear-to-me-as-life, of the destruction of the mental predisposition of pashus. Worship a nubile yoni in a highly ecstatic way.

Whosoever in this Kali Yuga recites mantra in a supremely devoted way specifically to the yoni, the core of the universe, is within reach of liberation.

Amongst thousands of sādhakas and tens of millions of worshippers, fortunate are they who do Kālī sādhana. Kālī is the Mother of the Universe and of all shastra, quite certainly. Remembering Kālī frees one from the fetters of a paśu.

After reciting Kālī's great mantra, one becomes Kālī's son, there is no doubt. This is true, true, true, true without question.

Just as for Kālī, so also for the vidyas and rules of Tripurā, Shodashi, Bhuvaneshvari, China-Tara, Mahalakshmi, Matangi, Sundari, Bhairavi, Dakshina and Tarini. Success cannot be achieved save with the method of Chinachara.

Whatever mantra one is initiated into, this is the best method. Devoid of this sacred trust, one becomes unsuccessful and therefore is reborn again.

That which is written in this Yoni Tantra all sādhakas should accomplish according to their own wills.

Maheśāni, meditate as being absorbed in the yoni cakra, with yoni on the tongue, yoni in the mind, yoni in the ears and yoni in the eyes. Mighty Lady, all sādhana is vain

unless with the yoni. Therefore, reject other pūjas and do Yoni Pūja. Maheśāni, there is no siddhi without devotion to the Guru.

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